l: Karsten--264 (1916-18) 1935 Jivaro
116, 152, 181, 722 (1928-29)

"All these precautions in their way illustrate the almost maniacal suspiciousness and dread of enemies which dominates the Jibaros. The mere discovery of mysterious footprints in the neighbourhood of the house, left by unknown Indians who apparently have gone sneaking about at night, may cause an indescribable excitement in the inhabitants. The footprints are carefully examined for the sake of ascertaining from what tribe they originate, message is sent to neighbouring houses, where further inquiries are made. 'We have found such and such footprints near our house, they are not like the feet of anybody from our own tribe, no one of our relations walks in that way, they must originate from strangers, may be of that and that tribe. Have you noticed anything exciting suspicion in the neighbourhood of your house or seen any strange Indians?', and so forth. Assuming that the mysterious footprints might possibly have been left by enemy spies who are planning an attack against the house, the inhabitants continue their inquiries with the energy that the Jibaros generally display when an important enterprise is in question, and take measures of defence."

l: Karsten--264 [2] (1916-18) 1935 Jivaro
116, 534, 722, 202 (1928-29)

"The big signal drum of the Jibaros, called tundúi, also plays a part in the wars, although originally it seems to have been a purely religious instrument. At times when there is fear of an attack of enemies it is placed outside the house on the hill, and the beats may then be heard at a distance of several miles. The drum tundúi is beaten when the Jibaros drink the narcotics maikoa and natéma--in which case the object is to summon the spirits that inhabit these sacred drinks--also after a death, and lastly to give friends notice of an attack by enemies. In the latter case the signalling consists of a series of short and fast beats at a time which is at first forte or fortissimo and thereafter gradually diminishes. When the friends in the other houses hear these beats they say: Pakinmawae, 'they are killing'. Hence this whole mode of signaling is called Pakinmawae. As soon as the inhabitants of a house get knowledge of or suspect the presence of enemies, and also during the attack, if there is time for it, they try by beating the tundúi to summon their friends for rescue, and the singalling may sometimes cause the enemy, fearing the arrival of help, to give up his evil intention and take flight."